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perhaps, be asking too much to expect that a pioneer work will offer conclusive generalizations, as well as state new problems, and contribute the first data toward their solution. One of the most wholesome influences of the book will be exercised in counteracting the too prevalent tendency to assume that an exhaustive psychological examination has been made when the level of general intelligence has been determined. Another effect will undoubtedly be to stimulate research along the lines suggested by the various cases.

It seems reasonable to expect that education and social science will find an increasing amount of material relevant to their interests in researches conducted in the psychopathic laboratories which are multiplying over the country. Certainly the present contribution leads to that expectation.

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The Belief in God and Immortality. A Psychological, Anthropological and Statistical Study. By JAMES H. LEUBA. Boston: Sherman, French & Company, 1916. Pp. xx+340. \$2.00.

The author presents a somewhat detailed study of the belief in God and a future life as it appears in primitive religions and in the modern world of educated men and women. The treatment is extremely suggestive and illuminating. The primitive belief in the soul and its continuance after death has little or nothing in common with the modern belief and cannot be said to have any causal relation to it. Primitive belief in survival is not equivalent to immortality; notions regarding it are irregular and contradictory. While at various times in primitive thought there have appeared conceptions of a ghost-land and even of a paradise, ghosts are ordinarily feared and associated with magic powers, and the conditions of admission to ghost-land or paradise are never moral excellences of any sort. The belief in departed spirits is not produced by any desire for continuation, but rather originated through dreams, visions, sense of presence, etc. Whatever ideas primitive man may have held as to the happy estate of the dead, these ideas, for reasons clearly given by the author, gradually disappeared, and at the beginning of the historic period the prevailing attitude with reference to the future life was one of extreme melancholy. This primary belief in immortality gradually lost influence and was definitely opposed by the leaders of thought. This abandonment of the primitive non-ethical attitude

prepared the way for the establishment of the modern view. This is an ethical view, based on love and a feeling of the worth of human life. It is foreshadowed in ideas of translation to the abode of the gods and in the intense messianic hopes of the Hebrews. The Platonic doctrine was founded on aspiration and was related to the Orphic teachings.

After the establishment of the modern conception of immortality we find a long succession of attempts to justify it, chiefly by metaphysical proofs. These metaphysical arguments are examined, and their insufficiency is clearly pointed out. The insufficiency of the philosophical proofs has led the modern religionist to fall back upon the so-called appeal to inner experience, which is none other than the attempt to prove immortality by the hope of it. Finally, the author presents a brief but drastic criticism of the supposed proofs furnished by modern spiritualism in its various forms.

The next section of the book offers a statistical study of the belief in God and immortality as it appears among college students and among American scholars. Special pains were taken to secure data either from entire groups or from limited classes determined by chance selections. The results are highly interesting. Belief is highest among lower classmen and higher with women than with men. The author's data show that 35 per cent of Juniors and Seniors in a Christian college are unable to profess belief in immortality. An even greater percentage of American men of science are disbelievers. The percentage of disbelief is appreciably greater among those recognized as most eminent. Many details are given that cannot be presented here.

The conclusion is that these beliefs, having in the minds of people today little or no relation to the conduct of life, may well be discarded in favor of more practical moral teachings. The book deserves careful reading on the part of all religious and social workers.

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Character and Temperament. By JOSEPH JASTROW. New York and London: D. Appleton & Co., 1915. Pp. xx+596.

The subject of this volume is defined by the author as "the psychological sources of human quality." Human qualities are conceived as embracing the two classes, qualities of character and qualities of temperament. "Temperament" signifies a "composite inherent bent of nature," and the temperaments taken together constitute what Thorndike calls "the original nature of man"—the basis, in Jastrow's terms, upon which